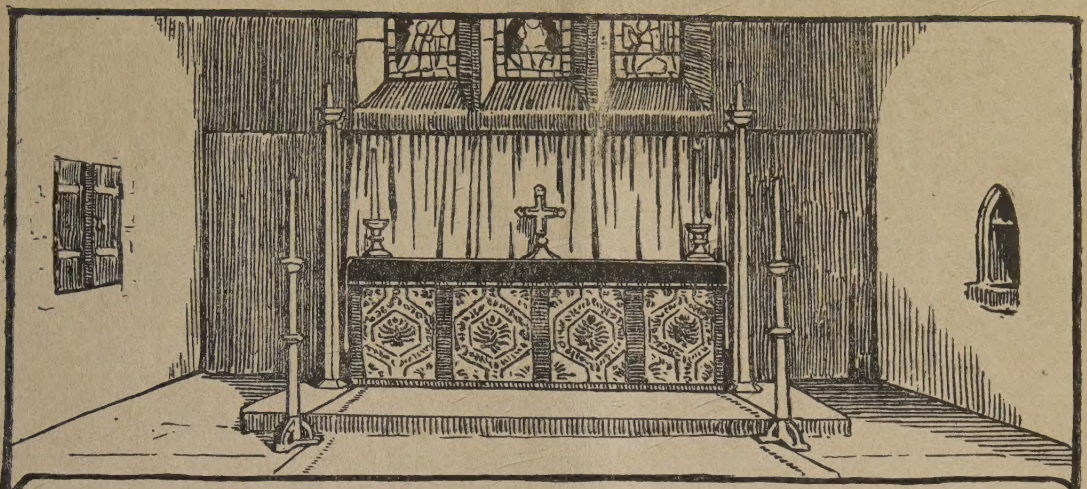

THE ENGLISH CATHOLIC

Quarterly Gazette of the Anglican Society.

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CONTENTS.

CARDINAL XIMENES
" BECAUSE THERE IS NONE OTHER THAT FIGHTETH FOR US, BUT ONLY THOU " — C. S. Lewis.
THE PSALTER — E. G. P. Wyatt.
ANGLO-CATHOLICISM AND THE ROMAN RITE
THE ENGLISH CHURCH THE CHURCH OF THE RICH ? — Revd. R. F. Godwin.
DIBELIUS'S " ENGLAND " — Revd. Dr. G. C. Richards.
RECONSTRUCTION IN THE CHURCH — Revd. F. H. Roach.
INTERCESSIONS : from the News-sheet of the American Branch, Anglican Society—BOOK REVIEWS—BOOKS RECEIVED—CORRESPONDENCE.

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CARDINAL XIMENES.

Ximenes was born in the year 1436 at the little town of Torrelaguna. Nothing much is known about his parentage except that his father was a petty government official whose principal work was to collect a tax known as the Alcabata, a ten per cent. levy on all sales of goods and transfer of property, the proceeds of which were supposed to be devoted to the wars against the Moors in the South of Spain.

He came from what we should call to-day the lower middle class. It is unknown where he went to school as a boy, but in due course he went to the University of Salamanca and studied law, and presumably a little theology as well. It was all quite normal and natural—a poor boy who wanted to get on in the world had no other course open to him save the clerical and legal professions which were then closely connected. His University career seems to have been fairly brilliant; he obtained a bachelor's degree in both canon and civil law and finally emerged as a young lawyer anxious to earn a fee anywhere where law-suits could be found.

The most promising place for an ecclesiastical lawyer was the city of Rome, where the Papal Curia was the final court of appeal for all Church business. To Rome came abbots who had quarrelled over property, or were disputing with their diocesan bishops; clergy sought benefices from the Pope; privileges were granted; pardons were given; marriages annulled; wills and requests were decided, and an immense amount of business was transacted. So to Rome Ximenes went, about 1460, soon after completing his studies at Salamanca.

We know nothing of Ximenes' career as a consistorial advocate at Rome, and in 1465 he returned to Spain upon the death of his father. He did not return empty-handed, with him he brought a papal privilege granting him the right to present himself to the first vacant benefice of a certain value in the diocese of Toledo. It is unknown how this privilege was obtained, and there seems little evidence that he had done anything to deserve it. He had no parochial experience, he was not seized with a desire to devote himself to parish work. His only reason for returning to Spain was to look after his father's property and to attend to his surviving kinsfolk. So far at any rate the future Cardinal showed no signs of saintliness.

Ximenes was about thirty years of age when he returned to Spain and the next twenty years of his life were spent in a struggle for ecclesiastical preferment. The first Prelate under whom he served was Francisco Carillo, Archbishop of Toledo, an old fashioned type of warrior-prelate who devoted most of his time and income to politics. It is not quite certain how Ximenes fared under this prelate. The usual account is that he waited until a suitable benefice fell vacant, then claimed it by virtue of his Papal Letter and was promptly imprisoned for six years, in the hope that he would relinquish his claim to the benefice. Ximenes however held firmly to his rights and was eventually admitted to the benefice. But it is doubtful whether this is really the true account of the proceedings. According to another story, Ximenes had been employed by Carillo and given several important administrative posts and had then tried to add this particular benefice to his other dignities by virtue of the aforementioned papal privilege. One thing seems clear, Ximenes at this time was a young, clever ecclesiastic with considerable administrative ability, who was out to make a career for himself. Unfortunately he quarrelled with his ecclesiastical superior and found himself in prison. On whose side the fault lay it is impossible to say. Ximenes' biographers, especially those of a later date, were mainly writing with a view to obtaining a canonisation of their hero; so naturally enough they were anxious to gloss over any scandals which might have occurred in his early life.

After his release from imprisonment Ximenes transferred himself from the diocese of Toledo to that of Siguenza where the bishop was Peter Mendoza, commonly known as "The Third King of Spain." Mendoza seems to have been the first man to recognise Ximenes' ability, and he made him Vicar-general of the diocese of Siguenza,

thus placing in his hands the whole ecclesiastical administration of his See. Ximenes was thus well on the way to promotion. He was now getting on for fifty, yet suddenly, at an age when most people have settled down into a more or less fixed existence, he resigned all his benefices and became a Franciscan friar.

The house to which Ximenes chose to attach himself was the monastery of San Juan de los Regeo, situated on the outskirts of Toledo. It was a new house, still in the course of construction, founded and built by Ferdinand and Isabella. As a royal foundation, it was, of course, built on a grand scale. Choir, cloisters, library and sacristy were fitted up with the utmost magnificence, and even to-day the lofty church, empty and deserted, contains all the marks of the proud notoriety of the great age of Spain. At this monastery we are told that Ximenes quickly gained a great reputation as a confessor and director of souls and he was besieged by multitudes of men and women seeking his advice in spiritual ministrations. But at the end of two years he felt that he needed more solitude; he therefore asked to be transferred to the convent of our Lady of Castanax, so called because it was situated in the midst of a deep forest of chestnut trees. There Ximenes felt he would be truly alone to face the real problems which had led him to embrace the religious life, for he had not the nature to do things by halves. As a secular priest he had sought for advancement and obtained it; as a religious he sought sanctity and attained it. In the forest of Castanax he built a little hut of the branches of trees and there for nearly three years he spent a life of the utmost austerity, living on herbs and water, with long fasts and vigils, solitary and alone. There he learned the lesson of unflinching devotion to an ideal. If he entered Castanax a man of iron, he came out a man of steel. After three years Ximenes was transferred to Salzeda, another poor monastery in the district, where he soon became the Superior. Here a different sort of asceticism became noticeable. When the monastery had to be cleaned, he was always the first to take the broom, thus denying himself the one privilege of the Superior of a house—exemption from menial duties.

In 1492 Queen Isabella's confessor was transferred to the new diocese of Granada, and it became necessary to appoint a successor as guardian of the Queen. Cardinal Mendoza suggested Ximenes and he was ordered to appear at court. His pale face and wasted frame attracted much attention at the palace; he seemed like a man from another world—a reincarnation of one of the Fathers of the Desert, said Peter Martyr who saw him. Already he was spoken of as a Saint. Men could not help comparing him with the sleek ecclesiastics of the secular church when they saw him in his ragged cassock walking barefoot in the Corpus Christi procession at Medina del Campos. Ximenes was by no means elated by his appointment as the Queen's confessor and contrary to general custom insisted that he should be only required to come to court when the Queen required his ministrations. For the rest of the time he was to be allowed to live as a Franciscan among the friars minor.

Not long after his appointment as Confessor the Franciscan Order elected Ximenes as Provincial of the order in Castile. It is unlikely that his holiness of life was the only or even the chief reason for this appointment. For the Franciscans in Spain can scarcely be said to have maintained the primitive simplicity of their founder, except in the few houses of the strict observance. The remainder—conventuals as they were called—were in a sad state. Even Tomez, who was no unfriendly critic, said of them "The early simplicity of all the monastic orders had decayed, but the Franciscans had fallen lower than the rest; for not only did they share in the looseness of living—common enough at that time, says Gomez—but for the most part they had abandoned the rule of poverty and had acquired lands and estates and rents and dues." No doubt the Franciscan Order thought that by electing Ximenes as Provincial they would have a protector at court. But they did not realize the sort of man they were dealing with, for Ximenes belonged to the Observant branch of the Franciscan movement, where the ideal of poverty was strictly observed, and he had no sympathy with the conventuals who drew comfortable incomes from the pretence of poverty, and he set about reforming the Franciscan Order in Spain. After a visitation of the houses Ximenes drew up a report of their condition and presented it to the Queen who applied to the Pope for authority to reform the Franciscan Order in Spain. Ximenes' aim was to turn all conventual houses into observant houses, to take away

all their endowments and to leave them to get their living by work or charity. Not unnaturally a storm of protest arose. There were appeals to Rome and counter-appeals, and he needed all the Queen's support to maintain his projects. He however persevered and he was determined that men who had voluntarily embraced the life of poverty should in fact lead the sort of life they professed. Accordingly endowments were seized and some of his most obstreperous opponents were transhipped to Morocco to try their hand at the conversion of the infidel.

It is difficult to assess the exact effect of Ximenes' reform of the Franciscan order, for it was a long process which gradually merged into the general movement of the Counter-Reformation. But Gomez says that all the improvements in Spanish monasticism which had occurred in his lifetime could all be traced back to the work of Ximenes. And an impartial writer in the Cambridge Modern History admits that "without doubt the moral state of the Spanish clergy, especially that of the monks and friars, was immeasurably superior to that of the clergy in any other part of Western Christendom." The credit for this work must go to that poor friar whose piety and courage both initiated it and in spite of all difficulties carried it out.

In the year 1495 the Archbishop of Toledo, Cardinal Mendoza, died and it is said that on his death bed he advised Isabella to appoint Ximenes in his place. Isabella hesitated. On the one hand her husband King Ferdinand suggested that the primacy of Spain would be a suitable position for his illegitimate son who was already Archbishop of Saragossa. On the other hand the great nobles of Castile desired that one of their number should be selected, and threatened revolt if their wishes were not fulfilled. The position was a difficult one; for the Archbishop of Toledo was the next natural leader of the aristocracy against the crown. His see was probably the wealthiest in Christendom; he was chancellor of the kingdom; he could levy more troops to his standard than any other feudal noble, and he was the possessor of eighteen prosperous towns. For that reason alone Isabella must have realized that she could not appoint a feudal noble to the benefice because such an appointment would undo the work of centralization which she and Ferdinand were so laboriously achieving. She had to appoint a man from the middle classes. The only question was whether she would do little harm and little good or whether she should appoint Ximenes whose unbounded energy was almost certain to arouse certain opposition in some form or other. At first she decided on a harmless person called Oropesa, and even sent a letter to Rome recommending him as Archbishop, but no sooner had the letter gone than, woman-like, she changed her mind and sent a second letter by a faster messenger nominating Ximenes to the vacant see. A fortnight later the papal confirmation reached Spain.

It was the evening of Good Friday, 1495, when Ximenes was summoned to the Queen's presence. For a short time they talked of unimportant subjects and then the Queen produced some sealed documents saying "Here are some letters come for you from Rome." Ximenes glanced at the addresses, "To our beloved in Christ, Francis, by divine permission, Archbishop-elect of Toledo." He hurriedly threw them into her lap and it was not till six months later that he was consecrated Archbishop, after Isabella had been to the length of obtaining another brief from the Pope ordering Ximenes to accept the position which had been conferred upon him.

Thus it was that Ximenes exchanged the tiny cell of a Franciscan friar for the magnificence of the Archbishop's palace at Toledo. However, his manner of life did change. He dismissed all the servants and lived a monastic life in company with ten Franciscans whom he chose to be his companions. His life was so humble that in two years' time Pope Alexander VI had the unusual task of ordering an Archbishop to keep more state and live as befitted his office. Ximenes at once obeyed. The servants were recalled, silver appeared on the tables, and an imposing state bed was placed in the Archbishop's bedroom. But hidden away was the straw mattress which Ximenes would bring out for sleeping on during the night. The Archbishop now appeared in public clad in silk and furs, but beneath them men caught an occasional glimpse of the coarse grey robe of the Order of St. Francis. The daily routine of the palace was fashioned on the lines of a monastery, the sons of noble families who, according to the custom of the time, were sent as pages were treated as novices, and Ximenes himself would often help in their

education. The clergy of his household found the rule of life so strict that they appealed to the General of the Franciscan Order against the inhuman treatment meted out to them. Ximenes himself spent two or three hours every day in prayer in his Oratory, and read two or three chapters of the Bible on his knees. He regularly recited the daily offices and once he had begun his office even the most important business of the state had to wait till he had finished. Each holy week he spent in retreat. Such was the personal life of Ximenes.

His life as a diocesan administrator is equally interesting. The Spanish clergy, then as now, were mostly drawn from the peasant classes and were for the most part as ignorant and degraded as their flocks. In fact the few provincial records which have survived reveal the appalling state of the clergy in Spain. Many of them could not speak Latin, they did not wear their clerical dress, they fought duels and they neglected to say Mass to such an extent that a canon had to be passed ordering all clergy to say Mass at least every three months. The licentiousness of their lives made them contemptible to the laity.

Ximenes first turned his attention to the Canons of the Metropolitical Cathedral, who had abandoned any attempt to live a communal life, and for the most part lived in pleasant houses on the outskirts of the city. Ximenes proposed that the three canons who were periodically responsible for the cathedral services should live in the cathedral precincts during their turn of duty. The canons at once protested and sent one of their number to Rome to obtain a dispensation for them to live where they wished. Ximenes promptly imprisoned the messenger for eighteen months. What the outcome of the whole affair was, no one knows. Not long after, he held a diocesan synod for the regulation of the administration of the diocese. Baptismal registers were ordered to be kept, in order that marriages within the prohibited degrees might be prevented. In this, as in many other things, Ximenes showed his real kindness to women, for at that time it was a favourite trick of Spaniards who wanted a divorce to get false witnesses to testify that their wife was within the prohibited degrees of relationship and thus they easily obtained a decree of nullity. Another useful measure passed at this synod was a command that parish priests should hold a class every Sunday evening for the instruction of children in the catholic faith. Thus Ximenes may be said to be one of the founders of the Sunday school movement, and this regulation was still in force in the latter half of the sixteenth century. At the same time the ecclesiastical courts of the diocese were reformed and fees were drastically reduced.

Ximenes was in fact a model diocesan bishop. He constructed an elaborate system for finding out the records of his parochial clergy, and according to the reports which he received of their ability and piety so he appointed them to the various benefices within his gift. Among other achievements Ximenes founded a poor relief fund in the diocese for the care of beggars, widows and orphans. Particular attention was also paid to the numerous class of poor people who were too ashamed to beg yet could not find work. He also established an orphanage for girls, where poor girls were brought up and educated. When they were grown up they were given the choice of either marriage or entrance into a nunnery and in each case a dowry was provided.

Two points show Ximenes a worthy patron of learning—the foundation of the University of Alcala and the production of the Polyglot Bible. The University of Alcala was completed about 1510. It was divided into various colleges devoted to the study of different subjects. Forty-two professional chairs were founded and endowed by Ximenes, and filled with scholars from Paris and Bologna. As usual Ximenes worked out the details of organisation with thoroughness and skill. Professorships were only granted for a period of four years; at the end of that period the professors had to seek re-election. Aged professors were allowed to retire to canonries in a neighbouring church which had been annexed to the university. A scholarship system was also instituted which enabled poor boys to come up to the university, and it is doubtful whether any one individual has ever made such a munificent benefaction to learning as Ximenes when he endowed and organised Alcala.

The best known publication of the University Press was the Complutensian Polyglot Bible, printed in 1514, and published in 1520. Through this delay it lost the honour of being the first edition of the New

Testament in Greek to be published, for Erasmus' Greek New Testament was published in 1516. It cannot be said that the Polyglot marked an era in New Testament scholarship, for the text was taken mainly from two inferior Vatican MSS. However it shews Ximenes' sympathy with the revival of learning that he should have spent so much time and money in its preparation.

Two other aspects: Ximenes and the Moors, and Ximenes the grand Inquisitor, need consideration. Here it is difficult to be in sympathy with him, for many of his actions will be repugnant to the modern mind.

The Moorish kingdom of Granada had been conquered in 1491, and one of the conditions on which the Moors had capitulated had been that they should be free to exercise the Moslem religion. Christianity had been established in the newly-conquered kingdom, and Granada had been made into an archiepiscopal see with Talavera as Archbishop. He, however, had made few converts. In 1499 Ximenes appeared in Granada and at once set out to convert the Moors. He argued with their religious leaders, gave them presents, imprisoned some of them, with the result that about 4,000 were baptized. He then proceeded to burn all copies of the Koran on which he could lay hands. The Moors rose in revolt, and for a short time there was the danger of a general insurrection. In the end, upon the advice of Ximenes the Moors were given the choice between baptism and exile and the vast majority accepted baptism. A second attempt at conversion was made in 1508, when Ximenes proposed to Ferdinand that an expedition should be sent to capture Oran, a large town on the North African coast. This town was to form a base for future expeditions against the infidel. Ferdinand refused, so Ximenes turned general. He levied troops, collected supplies, ammunition and ships, and set sail at the head of his troops. Oran was captured, and when Ximenes entered the town he found the street piled with corpses. He protested and was told that they were only infidels. "Yes," he replied, "but they were men from whom Christians might have been made." Ximenes was to discover that Ferdinand was not interested in the crusading expedition, for he intercepted a dispatch from Ferdinand to one of the military commanders and read the following words—"Stop the old man from coming back to Spain as long as you can. Use up as much of his money as you can, and keep him amused by proposing some fresh conquest." Within three days Ximenes was back in Spain telling Ferdinand that he would either have to repay the whole cost of the expedition or give Oran as a fief to the see of Toledo. The nobles supported him in this demand, and Ferdinand was forced to foot the bill. Ximenes retired quietly to his diocese, and the whole of Spain rang with the news of his great victory.

But as well as the infidels abroad, there were heretics at home. The inquisition had been established in Spain in 1478, for the primary purpose of dealing with Jews and Moors who, though they had received Christian baptism, were accused of continuing many of the practices of their former religion. In the fifteenth and sixteenth centuries, it must be remembered that the individual was denied the right to choose his own belief. Once a man was arrested for heresy, condemnation followed almost as a matter of course. Eventually the Inquisition became an effective means in the hands of the Crown for suppressing feudal nobles and for increasing the royal revenues out of the confiscated property of condemned heretics. But during the tenure of office as grand Inquisitor, Ximenes does not merit this particular charge. Ximenes became grand Inquisitor of Castile in 1507, and one of his first actions was to dismiss the chief inquisitor of Cordoba who had gained a reputation for cruelty and treachery. Ximenes seems to have been concerned chiefly with the administrative side of the tribunal, and it is generally agreed that his influence was on the side of moderation.

There remains for consideration the last aspect of Ximenes' career—Ximenes as a statesman and a patriot.

After the death of Isabella of Castile in 1504, the Crown descended to her daughter Juana who was mad. The government of the country was seized by her husband, Philip of Burgundy, who allowed his favourite Juan Manuel to do much as he liked. Ximenes, therefore, began to intervene in politics to prevent gross acts of misgovernment. On one occasion he found a decree of Philip's, signed at his favourite's request, farming out the silk taxes. He tore the decree in pieces, went straight to the King, told him that Manuel was misgoverning the country. Philip was so much impressed that from that time until his death in 1506

he followed the Archbishop's advice rather than his favourite's. After Philip's death Ximenes was left with the government of Castile for nearly twelve months. It was no easy task. Juana, the nominal queen, was mad; she conceived the bizarre idea that her husband would rise from the dead. She exhumed his mouldering corpse from its tomb, though it bore no semblance of humanity; she removed all her female attendants lest they should beguile her husband at his resurrection. She refused to stay in any one place, and she travelled from place to place by night on the ground that a widow should not be seen about by day. She would not attend to state business, nor would she appoint a regent. At last the Archbishop took upon his own shoulders the whole burden of public affairs. The nobles shewed signs of revolt. Ximenes threatened them with death, and he raised an army in his own name. Thus he preserved peace and order in the country.

In 1516 Ferdinand died and by his will appointed Ximenes as regent, until Charles, his grandson, should arrive. In some ways it was the most critical period in Spain's history, for if the succession of Charles was not secured and the nobles suppressed, anarchy and civil war would have ensued. For nearly two years Ximenes, now eighty years of age, ruled the whole of Spain. The great military order of St. James sought to become independent of the Crown by electing a new Grand Master. Ximenes' troops broke up the Chapter meeting. The town of Malaga rebelled: Ximenes suppressed it. The little kingdom of Navarre asserted its independence: Ximenes dismantled its fortifications. Finally he dealt the whole nobility a crushing blow by forming all over Spain a town militia, recruited from respectable citizens to the number of 30,000. The nobility then turned to diplomacy. The Feudal Parliament refused to proclaim Charles as King; Ximenes dissolved the Parliament and proclaimed Charles himself.

The navy was re-organised, the big harbours of Spain were repaired, and twenty-one warships added to the fleet. An expedition was sent to Africa to stop the depredations of Mohammedan pirates, and a commission was sent to reform the government of America. These were only a few of the reforms instituted by this unconquerable old man.

Then the news came that the king was on his way to Spain, and Ximenes knew that his work was done. He retired to the town of Roa, sick with fever and put off the purple of a cardinal and died clad in the grey robe of a poor brother of St. Francis, saying "Domine in te speravi."

Such is the outline of the career of Ximenes who as a young man started off with little to commend him but business ability and ambition to make a name for himself. At fifty years of age he had become vicar-general of a diocese, and then there followed his conversion with his subsequent renunciation of all worldly hopes and prospects for the life of an ascetic in the sternest of all religious orders. It was, to all outward appearance, the suicide of a career. Yet Ximenes the friar had honours showered upon him—confessor to Isabella, provincial of the Franciscans, Primate of Spain, Inquisitor of Spain, Cardinal of Spain, Regent of Spain—and at the end of his life he was the supreme temporal and ecclesiastical governor of a first-class European power. But through it all, he was at heart a Franciscan. There was no trace of self-seeking; he did not become avaricious, lustful, vain-glorious or revengeful. To a certain extent he was a fanatic. He did not hesitate at the rigour of the Inquisition, and he did not mind the expulsion of the Moors from Spain if they would not receive baptism. To that extent he remained a typical Spaniard of the 16th century. Though a fanatic, he was not impractical for in his spiritual and episcopal functions he shewed a complete genius for leadership and organisation. The clergy may have found him a hard disciplinarian; lazy monks may have called him a tyrant; heretics may have found him an implacable judge; but against them we must place the starving widows of Toledo whom his relief organisation had saved from destitution, the little orphan girls rescued from the gutter, and the poor scholars at Alcula being cared for in the hospital which he had provided for them.

The same singleness of purpose together with immense practical common-sense are seen in his political career. He saw, as clear as crystal, that Spain needed peace and unity which could only be obtained by supporting Ferdinand and his descendants and the power of the monarchy against that of the nobles. So, although he was a Castilian, he supported Ferdinand of Aragon. Although he himself was the greatest feudal

noble in Spain, he supported the Crown. In the end he handed over a united and peaceful kingdom to Charles, whom he had never seen.

As a reformer he was greater than Savonarola. As a patron of learning he was more munificent than Wolsey, as a statesman the remark of Robertson, the great historian, forms a fitting conclusion to this outline of the life and career of Ximenes, " in the whole history of the world Ximenes is the only prime-minister who was revered by his contemporaries as a saint."

" BECAUSE THERE IS NONE OTHER THAT FIGHTETH FOR US, BUT ONLY THOU."

Mr. C. B. Moss in the December number of *The English Catholic* has set me thinking once more of that most unfortunate place in our Prayer Books, " Because there is none other that fighteth for us, but only Thou." The ludicrous interpretation has, no doubt, crossed the mind of most worshippers ; it is as though an Italian at Bardia had prayed for peace " because our only hope is in Barba Elettrica, and everyone knows what *he's* worth." I have thought it possible that others might find ease in the interpretation which I have come to use myself—not venturing to attribute it to the compilers of the Book, or to say more on its behalf than that it is devotionally valuable to me and that the text is " patient" of it. I make *for us* the emphatic words. There are many who fight ; there is no one but God whose fighting is wholly and certainly *for us,* no other champion who is completely *on our side* or what we should perceive to be *our side* if we knew our own good. And this, of course, is only an inverted way of saying that no human society, no human cause, is fully and certainly on God's side. Even the Church, considered not in her supernatural essence but as a visible society of sinful men, is never *quite* on God's side. We all serve bye-ends. The purest Evangelical zeal is mixed with the merely human desire that each man feels to see his own belief prevail. Much less can nations, governments, political parties, and ideologies, ever be said to be wholly on God's side. The function of this prayer, if you interpret it in my way, is to warn us that we must never *fully* identify any cause which we embrace as men and citizens with the cause of God. I underline *fully* because I would not be suspected of a kind of specious humility which involves complete moral scepticism. We must be prepared at present to find enemy propaganda assuming the mask of Christianity itself. I believe that in a war, or a political contest, one side can be so much more in the right than another that it is our duty to be on that side. I think our side is in the right in the present war. I do not think it self-righteous to say so, for we can claim to be in the right without claiming to be good ; when a judge decides for a plaintiff he is not saying the plaintiff is the better man, much less that he is a good man *simpliciter.* But the right side is never to be fully identified with God's cause. God never allows the good and the bad, in pure unqualified contrast, to face one another in a field of history. He always leaves some bad men among the crusaders and some good men among the Saracens ; the victory of the right side always does *some* harm. Perhaps when the purely good is ranged against the purely bad it will be the sign that History is over, that we have passed from the era of mundane to that of apocalyptic conflicts. In the meantime we must be on the right side, but with a reservation, never expecting too much from its victory nor ever tempted to despair by its defeat, giving our lives for it if need be, but never giving it *all* our hearts. Here, as elsewhere, we must keep the balance between " This also is Thou " and " Neither is this Thou." As we must see God in every good gift, though it were but a primrose or a pint of beer (this also is thou), and yet be ready to abandon them all (neither is this thou), so we must detect in the righteous political or national cause that momentary and imperfect relation to absolute justice which makes its service our duty (this also is thou), while never forgetting that it leaves out much absolute justice and brings in much that is unjust, that God can save us though this cause fails and cannot save us impenitent even though this cause triumphs. For neither is this He. Its

merits have been blessed, its faults may be forgiven, but it is not He. Nothing but God is God. Only He "fighteth *for us*"; and that is why we pray that all wars which are not the Great War of Michael, which can at best be only blunderingly and amidst a thousand irrelevances, on Michael's side, may speedily come to an end.

C. S. Lewis.

THE PSALTER.

It is unfortunate that the use of the Psalter in divine worship seems to have fallen somewhat out of favour in these days. People are apt to say that they find the use of the Psalms in worship unsatisfying or unedifying, and there is a tendency to reduce the number of Psalms used, at any rate in Sunday services. I notice that very often only one psalm is used in a service.

Yet if we do not appreciate this use of the Psalms, the fault surely lies in ourselves, when we think of the attitude of our Lord and his Apostles towards the Psalms in the New Testament. And for more than 60 generations of Christians, the Psalter has been one of the chief instruments of devotion, and indeed forms the backbone of divine service in all parts of the Church.

Yet it is not altogether difficult to account for this attitude, regrettable though it is. It must be recognised that not all the Psalms are specially suitable for devotional purposes. It seems certain that the use of the whole Psalter in course had its rise in monastic services, and what is suitable for monastic use is not necessarily so for secular worship. Mr. W. C. Bishop in an essay reprinted by the Alcuin Club gives good reason for supposing that the secular morning and evening services originally contained selected psalms, before they were supplanted by monastic service books; which happened both in East and West. But of course these services were and are only to a limited extent used by lay people in general, and when they attended Mattins as they did in the later Middle Ages, I suppose they may have recited to themselves our Lady's Psalter from their Primers.

It so happens that the psalms of vespers which is the most popular service of the Breviary for the lay people are for the most part those which are among the most suitable for public use, though this seems to be an accident, as they are not selected psalms, but are said in course.

I think there is no doubt that the objection to the use of the Psalter arises from its being used indiscriminately and wholesale. A partial remedy for this has been provided in the Revised Prayer Book which gives a list of special psalms for Sundays and festivals.

I agree with Dr. Frere in thinking that the true remedy for the difficulty is the construction of a liturgical Psalter for use in Church, though I cannot go all the way with his drastic retranslations, interesting though they are.

Now if this selection of Psalms for Sundays and festivals had been better carried out, it might in fact have provided this liturgical psalter for use beside the complete psalter for week-days; for those who attend week-day services regularly there is not the same difficulty in the use of the complete psalter. But unfortunately, in my opinion, far too many psalms were included in the Sunday selection, only about ten being omitted, the idea apparently being to include as many as possible. It would have been better to have included only those psalms which are most obviously suited for ordinary use, and this would have given Sunday worshippers the chance of becoming more familiar with them, and would have simplified the difficulties of psalm-chanting.

And here I suggest that one reason for weariness with the Psalms is due, perhaps not always consciously, to use of Anglican chants with their monotony of rhythm and harmony, and their weak and pretentious melodies.

Another objection to the use of the Psalms is the psalms or verses which seem to be unchristian or uncharitable in their meaning. Here the revised Prayer Book has sought a remedy by cutting out such verses where possible. But I think the better remedy would be found in a careful selection of Sunday psalms, while leaving the week-day psalms intact, for those who attend week-day services regularly are usually better instructed than many Sunday worshippers, and are better able to use these

passages in the right spirit. I confess I resent the sort of inference which is generally made, that it has been left for 20th Century Christians to discover that it is wrong to use these passages in Church, and that in the past all Christians have used them in a literal and therefore un-christian sense. The fact is that a good deal of the Psalter cannot be used liturgically in a *literal* sense. What possible meaning can Jacob, Israel, Jerusalem, Syria, etc., have in the mouth of a Christian if interpreted literally? It is not any more unreal to use the denunciation of the Psalmist's enemies as denunciations of sins. But of course this is only for instructed people: and why are not Church-people in general instructed? I do not remember in the whole of my life ever having heard a sermon explaining the difficulties of the use of the Psalter in church.

E. G. P. Wyatt.

ANGLO-CATHOLICISM AND THE ROMAN RITE.

A very disquieting feature of modern Anglo-Catholicism is the wholesale adoption of rites and ceremonies from the current Latin Use. At the back of the minds of the advocates of the so-called "Roman Use" in the Church of England, there seem to be two fixed ideas.

(1) That the nearer the Prayer Book Services (especially the Holy Communion) can be made to approximate to the Roman Use, both in ritual and ceremonial, the more Catholic the English Services will become.

(2) That the Roman Liturgy and other Latin Rites, are the norm or ideal by which all other liturgical uses must be judged.

As regards the first of these contentions, it seems necessary—though perhaps obvious—to point out that in the eyes of Rome, "Catholic" means one thing before all else, viz. the acknowledgement of the supreme authority of the Papacy.

Modern Rome is, to some extent, tolerant as regards local usages and liturgies *provided* the authority of the Pope is recognised, that is the *Sine qua non*. The actual manner in which services are carried out is a very secondary consideration. Some thirty-six liturgical uses are supposed to exist at the present time amongst those who own obedience to the See of Rome.

Judging from the writings and utterances of recent Roman Catholic writers on the subject of reunion with the Anglican Church, it seems highly probable that, if the English Church is prepared to submit to the Papacy, the retention of the Prayer Book services would be considered, much on the lines of the Uniat Rites.

In regard to the idea of the Roman Rite being the ideal by which all other rites must be adjudged; this must be abandoned in the light of the researches made by modern liturgists. The Latin Rite, as it is now found in the Roman Missal, represents primitive practice overlaid by numerous accretions and additions, both mediaeval and modern.

In a surprisingly striking manner the conclusions reached by Anglican liturgical authorities are being reinforced and confirmed by the scholars of the Roman Liturgical Movement.

A favourite "emendation" by advanced Anglo-Catholics is the insertion of the *Gloria in excelsis* between the Kyries and the Collect for the Day. Yet Abbot Cabrol in his "Liturgical Prayer; Its History and Spirit" remarks: "The *Gloria in excelsis*, itself one of the most beautiful hymns, now finds a place in the Mass between *Kyrie eleison* and the collect. Its insertion here is to be regretted as it separates the Litany from the prayers, which ought not rightly to be separated but ought naturally to follow without interruption."

From another source we may quote a criticism of the Palm Sunday Rite as found in the present Roman Missal. The Archbishop of Milan, Cardinal Schuster, says "It is easy to see that the whole arrangement of to-day's function, in spite of its apparent antiquity, is somewhat artificial, consisting, as it does, of various parts differing greatly both in inspiration and in origin, which have been joined together anyhow, without any unity of design."

Finally, Dr. Fortescue in his "Ceremonies of the Roman Rite," has some pertinent remarks on the subject of genuflection: "Have we not rather too much genuflection? It is true that genuflection to the altar and the Ordinary has an older tradition behind it than genuflection to the Blessed Sacrament. As a matter of fact genuflection to persons and symbols are

survivals, now accidentally identified with the later reverence paid to the Sanctissimum . . . To a bishop—would not a low bow be more in accordance with the natural sentiment of modern people? Of course we know that to kneel before kings and emperors was long the custom . . . Yet now, to the world such signs are dying out. To modern people they begin to seem a little Byzantine."

These quotations from scholars of outstanding importance in the Roman Church, would seem to indicate that any reforms in the existing Latin Rite will be in a direction away from the cherished ideals of advanced Anglo-Catholicism.

We may conclude with a significant remark by Adrian Fortescue apropos reforms in the services of the church: "Needless to say, I have given the rules for all these things exactly as they now stand. One may express one's hope for changes; till the authority of the Church sees fit to make such changes we must obey the rules exactly."

THE ENGLISH CHURCH THE CHURCH OF THE RICH?

We are fond of saying, and with good reason, that the Church of England is embedded in the heart of the nation. Practically every delineation of the English country scene includes a church, be it a picture on the Royal Academy walls or a Christmas card. But then from outsiders we often meet with the gibe that the English Church is the Church of the "well-to-do." What gives that impression to the ignorant outsider? Can it be that, until within recent years, Dissent, representing the great commercial class, had no social status as such? A landlord of a large estate who was a Dissenter was certainly a rare object, although Jews, unencumbered with questions which make for the divisions of Christianity, are able to fill the position with distinction. It was presumed that the "big family" living at the Hall would be members of the English Church. But can we say that the nobility and County families were or are active supporters of the Church? It would be difficult to-day to find many members, for instance, of both Houses of Parliament who could be described as active and useful members of the National church. I could mention a Palace in the Midlands where the only room meanly furnished is the chapel. The village church is often adjacent to the village mansion and previous generations of owners of the hall did not consider it a hardship, along with their servants, to sit under the memorials to their ancestors at least once a Sunday, when in residence. Alas, with the "breaking up" of large estates and the consequent impoverishment of the country side and the collapse of agriculture, this support has been withdrawn. But perhaps it is because the members of the aristocracy are mostly nominal Church of England that the outsider receives a wrong impression. But the large estate, formerly, perhaps in a way not fully realised by its owners, was certainly a great support to the Church in the country, if not in the towns (although wealthy landlords in London subscribe to every church and meeting house on their estates). The writer has such an estate in mind owned by a wealthy proprietor, now dead, and the estate "broken up." The church and schools like the almshouses were regarded as part of the estate and it followed that they shared in the general administration. The gardeners maintained the churchyard, gardens and greenhouses supplied flowers for the altar and at Christmas, Easter, Whitsuntide and Harvest Festival supplied plants, fruit, vegetables and flowers. Foliage came from the woods and shrubberies. Wine from the cellars. Surplices and other articles went to the "home" laundry. Gas, and later electric light, came from the estate installations, coal and firing for heating the church were supplied, minor repairs, inside or outside the church, churchyard walling and gates all received attention from the estate builders' yard. One fears that such hindrances as "faculties" were not considered, which was perhaps a good thing! In fact there were few expenses from a monthly collection which the congregation of villagers had to meet and their Parochial Church Councils to-day may now realise more fully, how much was done for their church by the "Family," often far from rich, at the "Hall." To-day with the Church gradually being despoiled of her privileges and endowments—apparently

without protest—and with no "quid pro quo" or freedom from Erastian control we may well regret the "passing" of the county families through the breaking up of the large landed estates. More and more we must now rely on the conscientious wage-earner and professional man, and instruct the many, who still think nothing is demanded of them for the maintenance of their church. It may be of interest to relate that villagers were buried at the expense of the estate, the coffin being made by estate carpenters from wood grown on the estate.

R. F. Godwin.

ENGLAND.

Deutsche Verlags-Anstalt, by W. Dibelius. (1925, 4th ed.)

This acute observer gives a very comprehensive and detailed survey of our empire and people, of the constitution, parliamentary system, press, of religion and education. His knowledge is wide-reaching, his criticisms often hit us hard, and there is a solid basis of fact in the book. But there is also exactly the same quality which he attributes to us, viz. the inability to understand how a nation with many good points can neglect what seems most vital to his own; we neglect, he says, ideal philosophy, respect for and devotion to learning, and unfailing obedience to authority. What is pathetic in this book is that it was written in the period of Germany's despair before the rise of Hitler, when the re-establishment of Germany's position by unparalleled armaments was not foreseen. It is plain that the writer himself is no advocate of "sabre rattling" and the "mailed fist." He wants to know, how his country can achieve the same success which has marked the rise of England to a world power. His conclusion is that the German cannot simply imitate the Englishman, and of course he is right in so thinking. But he sees that the political sense and aptitude for leadership, which are our strong points, must be cultivated in Germany. While he thinks that our aristocracy after a period of exclusive rule has succeeded in maintaining its position by gradually admitting to its ranks those of a lower status, he contemptuously rejects any such possibility for the German nobility, but thinks that in their bureaucracy, with its efficiency and thoroughness, the English political gift may be fostered And he hopes his book may be a "modest building-stone for the rebuilding of the Fatherland."

Let us see how he depicts us. We are still in many respects like our lower-Saxon, Frisian peasant ancestors, coarsely material, stubborn, obstinate, egotistic, unsociable, liable to outbursts of Berserker fury, pushing our individualism and love of freedom so far as to resist compulsion from the State, Army and Church. The world to him is "a surface on which a number of lower-Saxon peasants dwell at a suitable distance from one another." What a caricature this is, the history of the last few years has shown. There have been among us Passive Resisters, cowards and Chadbands, but who could assert that the average Englishman exhibits these qualities? and if the gifted author, instead of working up his book in libraries, had ever lived for a few months in a typical English village, he could never have written it. Our innate conservatism, he says, is shown not merely in our tardiness in abolishing legal abuses, our absurd retention of antiquated ceremonial and our "love of a lord," which at its worst is contemptible snobbery, but our conviction of our own infallibility and superiority to all other races and peoples of the earth. This when combined with sentimental idealism and devotion to the religion of the letter not of the spirit "may well appear to people of finer feeling as repulsive hypocrisy." "Cecil Rhodes' will and testament is a mixture," he says, "of fanatical idealism with the instinct of a beast of prey." In this there is much food for our thought: *fas est et ab hoste doceri.*

According to his analysis we think of all life as a magnified football match (my phrase, not his), a game carried out under rules of gentlemanly behaviour, at the end of which *if we have won* we are ready to shake hands with those whom we have defeated. The sentence in which he sums this up deserves to be quoted. "Wer von Engländer geachtet sein will, muss ihm Widerstand leisten"; "he who wants to be respected by an Englishman must offer him

resistance." This is a half-truth; but the other half meets with no recognition in his book, viz., that the role of protector of the weak and defenceless does, in spite of all faults and shortcomings, form a genuine part of the English character. It would be fair to reply to his aphorism with another. "When a German has learned how to treat with due fairness and decency a Pole or a Czech, an Englishman will begin to respect him." But the matter is too serious to admit of these childish "scores." To the question "are we by nature pugnacious?" honesty compels to say "Perhaps." Therefore we have to guard against that side of ourselves, which is certainly due to the Teutonic strain in us.

The second criticism which we must seriously consider is that we are hypocritical, we excuse unjustifiable actions by "cant," that is high-sounding language which does not correspond to our real thoughts. As individuals that element is less and less to be found to-day in us. But are our national actions liable to the same charge? For instance a German, perhaps Herr Dibelius himself, thinks that the League of Nations was just a means under an idealistic and impracticable cover, of permanently holding Germany down and denying her a place in the sun. We shall do well to keep any future substitute for the defunct League of Nations from association with future peace terms. But some arrangement for the peace of Europe is surely essential; some substitute for the League of Nations must be found. Force may be necessary to institute it: on the basis of force there can be no appeal to reason. It is just as well that the lunacy of creating a military force to compel adhesion to the behests of Geneva was never realized. But nothing can fail to command universal assent which promotes prosperity all round. The weakening and ultimate abolition of customs-barriers, disarmament, and a strong international arbitration tribunal would lead to world-recovery and therefore world-satisfaction.

Herr Dibelius is obsessed with the word "gentleman." Some German is said to have expressed his feeling during the last war in these words: "You will always be fools, and we shall never be gentlemen." We shall always be fools, if we allow—so far as we go with the author—games in education and sport in later life unduly to diminish intellectual effort. More important is it to realize that the idea of a gentleman, though it contains important values, is not enough. We must be *Christian* gentlemen. We must submit not only our individual but our public life to the rule of Christ. In the rebuilding which will come after the war, or at any rate when God finally routs the Devil, England will have to prove by some act that she is a Christian nation. Circumstances will dictate what that act will be: it will be certainly one of voluntary surrender in order to promote the peace and harmony of the world. The detestable Nazi creed must be fought, till it is impotent of mischief, but unless Christian principles rule the future conduct of our country, things will be no better. Hitler calls himself a leader: in reality he is a tyrant. When Germans can see the difference between leadership on the one hand, with its accompaniments of example and self-abnegation, and tyranny on the other, they will no longer fear, as even Herr Dibelius does, an Anglo-Saxon domination of the world, i.e. by England and U.S.A. His last words are: "A world without a powerful England would be impoverished; a world under an all-powerful England would wither away." Our chief post-war task will be to prove to all right-minded Germans—and they abound even now—that this danger is imaginary.

G. C. RICHARDS.

Though Herr Dibelius is usually fair and much better informed than, e.g. Professor E. Meyer, whose *England* written at the outbreak of the Great War was a disgraceful performance, he cannot avoid inserting some of the *clichés*, which Germans repeat in a parrot-like fashion. One is so ridiculous that it must be noticed. It is that at the termination of the Seven Years' War, 1763, we 'left Frederick the Great in the lurch.' Of course we ceased to pay him the subsidies which enabled him to win the war: he no longer needed them. Nor did he need us; for almost immediately he concluded an alliance with the Empress of Russia, and in 1772 was rewarded by a share of Poland. During our dispute with the American colonies and in the subsequent war he was distinctly unfriendly. In Sept., 1776, a diplomatic protest was made in Berlin against the employment by the Americans of Germans sent by the King of Prussia. He simply replied: "You are fond of colonies in England. These people emigrated: they are German emigrants." Nazi penetration had begun.

RECONSTRUCTION IN THE CHURCH.

There is much vague talk about the Reconstruction of the Church after the War, but we know by experience that, though Church people may talk, they will do nothing.

People outside the Church have in the past done more for it than those inside. Lloyd George founded the National Welsh Church in the teeth of the opposition of Church people. The Anti-Tithe agitation settled the age-long scandal of Tithes and endowed the Church with a settled income. Since the Industrial Revolution the Church has done little to minister to the transferred population of England; the clergy are still where they were before the Norman Conquest; one-third of the people have moved to new homes since the last War, and the Church has to be content with providing one priest for ten to twenty-thousand people.

There is no shortage of men or money if properly distributed. After allowing for the reduction of Tithes and Coal Royalties, Church endowments amount to over £6¼ millions. We need 15,000 priests to provide an effective parochial system; one for every 3,000 people in urban districts, one for every 1,000 in the country.

We need 100 bishops to provide an effective system of episcopacy; one for every county or town of over 40,000 people; divided into 10 provinces, Canterbury London, Winchester, Oxford, Ely, Lichfield, York, Durham, Liverpool and Manchester.

The benefice and patronage system has been abolished in the Civil Service and the Army, but still blocks the way of Church reform. Vested interests will prevent the Church Assembly from doing anything—as of course this body, based on the document "I am 18, and baptized, etc." makes no pretension to any spiritual authority. Parliament alone can abolish benefices and pool Church funds as it did for the Church of Scotland in 1924.

About half the 12,698 livings are in private patronage; accepting the figure of £462 as the average value, the sum of three millions would be sufficient to compensate patrons with one year's income—a diminution of the whole income of the Church of £90,000 a year.

In lieu of a freehold benefice each priest who joins the service of stipendiary curates should have, after five years' probation, a stipend for life of £300—£25 credited to his bank without any deductions on the 1st of each month. After 40 years' parochial service he should be free to retire or go where he liked—probably to retire in a country district and help the area priest by ministering in some little church.

The five probation years could be paid at £20 per month, rising £12 a year.

The cost of the system would be:—

2,000 Stipends at	£264 average	£528,000
13,000 ,,	£300 ,,	£4,050,000
		£4,578,000

"Men, Money, and the Ministry" suggests a children's allowance of £30 under 13, and £60 from 13 to completion of education; an average of £90 for 80 per cent. of the clergy.

If this is paid only after the probation period, the cost would be £972,000. There is not the same need for an allowance for a wife as she does not cost more than a housekeeper.

The upkeep of the parsonage house must be a matter for the parish or district. The cost of the scheme will thus be:—stipends £4,578,000; children's allowances £972,000. Total £5,550,000.

There will therefore be left from endowments a sum of three quarters to one million for bishops. and archdeacons' allowances, and cost of management.

The decline of population will in a very short time reduce the number of clergy needed and allow a consequent increase of stipends.

A bishop should receive in addition £1,000 a year for expenses; an archbishop £2,000 and the primate of All England £25,000 or whatever is necessary for his position and work.

Each bishop should appoint an archdeacon with an extra £500 a year to relieve him of all secular work, as the Apostles decided, and each archbishop should have an additional provincial archdeacon. Bishops should be elected by the Diocese; if the connection of Church and State is preserved the Archbishop could be nominated from among existing bishops by *congé d'élire*.

Allocation of the clergy should be by a provincial board, consisting of the archdeacon, a priest and two laymen from each diocese.

Parishes maintaining a free house might

be called vicarages; those adding to the stipend from their own resources, rectories. The Parochial Church Council of a vicarage should have the right to be consulted about the appointment of a vicar; that of a rectory should be entitled to select one of three names submitted by the provincial board.

In towns the parish should as a rule be of not less than 10,000 people with 3 clergy; six for 20,000 would be better, but it would be difficult to find a large number of vicars of Portsea! The Master of the Temple suggests that the area of the central school should be the parish or deanery in the country. The village churches could be served by retired clergy as assistants, occupying such of the parsonages as may be fit for use. New houses of eight rooms could be built through a Building Society for £1,000.

It is obvious that Parliament would not hand over the money to allow clergy to teach and practise any form of religion that they like, but would require that the Book of Common Prayer be used except by lawful authority.

There are perhaps a thousand of the present clergy who prefer a Latin Service or the latest American production. Those who did not wish to accept the limitation could exercise their ministry in congregations outside the stipendiary service, but inside the Anglican Communion and be provided in the towns with churches redundant to the new parochial system.

Finance need be no obstacle. All that is needed is that Church people should face the facts. Seventy-five per cent. of the people of England have got no religion; every ten years a fresh generation of children is growing up in heathendom in each new district, and the Vice-Chancellor of Sheffield University points out that 40,000 students in the new universities are unshepherded.

Parliament has shown in its careful handling of the tithe that all parties care deeply for the well-being of the Church.

The necessary Act of Parliament need only be short with the following clauses:—

1. At the next vacancy each Ecclesiastical Corporation shall be dissolved and the property transferred to the Church Estates Commissioners, who may pay one year's income as compensation to a lay patron.

2. The Ecclesiastical Commission and Queen Anne's Bounty shall be dissolved and the property transferred to the Church Estates Commissioners, subject to life interests.

3. The Commissioners shall institute and pay a service of stipendiary curates, supervised by bishops and archdeacons, allocated according to the population.

4. The commissioners may allow the use of any suitable parsonage house to a Parochial Church Council on condition that it keeps it in repair and pays rates for the free use of the curate.

5. A stipend shall only be paid to the curate on condition that he uses the Book of Common Prayer, except as allowed by lawful authority.

6. Civil marriage only shall be recognised by the State, and no curate shall be entitled to charge a fee for any marriage or burial or be required to perform such ceremony.

Some such reconstitution would enable the Church to exercise its ministry to all the people in England for the first time for 200 years.

F. H. Roach.

INTERCESSIONS.

From the Dec. 1940 News Sheet of the American Branch of the Anglican Society.

In the Latin Missals there is a curious survival. At the time of the offertory, the celebrant turns to the people and says, "The Lord be with you," and "Let us pray." But strange to say, no one prays. A sentence from the Holy Scriptures is read and that is all. Clearly something is lacking and has been lost in the course of the years. It is impossible to say just what form of prayer was there in old time. In the Latin Requiem Mass there is a prayer that has a genuine antique flavour, and may be of the type once commonly used there. Also in the Good Friday liturgy there are a series of collects, each introduced by a bidding; for the clergy, civil rulers, etc. These may be the old Roman prayers of the faithful. That sort of prayer is taken care of by us in the Prayer for the Church. But there is another sort of prayer which we are con-

tinually using; for the sick, for the departed, for those on the sea, etc. Sometimes we say them before the Blessing, a poor place and quite unrubrical, as we discussed in the last issue of the *News Sheet*. But there is a place hallowed by centuries of use and embodied by rubric in the Book of Common Prayer. On page 71 we read, "Here, or immediately after the Creed, may be said the Bidding Prayer, or other authorized prayers and intercessions." Now before the Reformation there was incorporated into the Sunday service in parish Churches a devotion in the vernacular known as the "Bidding of the Bedes." The people were bidden to prayer before the sermon, or after the Creed, or after the Gospel, and as subjects for intercession and for thanksgiving were announced, psalms and prayers were said. (In passing it might be noticed that the worship of unliturgical churches is really a development of the ante-communion and this bidding of the bedes.) This use was continued after the reformation in a slightly different form. The rubric in the English Prayer Book brought it in conjunction with the sermon. And consequently the Bidding Prayer figures as "the form of prayer to be used by all preachers before their sermons" in the Canons of 1603—04. There is a very fine Bidding Prayer in the Prayer Book and the place to use it is before the sermon and after the notices. We are also allowed by the rubric to shorten it and to add to it as necessity requires. (This, by the way, is the first place where any deviation from the printed page has ever been allowed in any Anglican Liturgy.) A suggestion is that you should announce the subject for intercession in the form of a dignified bidding, using an appropriate phrase from the Bidding Prayer, and then to say the suitable authorized prayer after this bidding. E.g., on the Ember Days, the fourth paragraph and possibly the fifth, could be read, and after it the Ember Day prayer could be said.

All intercessory prayer should be varied. There should not be too many of them. They should not be allowed to degenerate into a form. If there are many, they had better simply be announced, as another rubric suggests, before the Prayer for the Church, which really includes them all. And above all Thanksgiving should not be forgotten.

The place for intercessions and thanksgiving is after the Creed, and the notices. When there is a sermon, the special intercessions will be said in the pulpit, otherwise at the altar.

F.F.E.B.

BOOK REVIEWS.

"Forever Freedom," by J. C. Wedgwood and G. A. Nevins. [Pelican Books, 6d.]

This "Anthology in Prose and Verse from England and America" is a most praiseworthy publication for many reasons. It may be read straight through, or it may be read here and there, but the result is always the same:—a definite idea as to what freedom is, what it has meant to the people of the past, and why it is vital for the people of the future. The passages which have been selected range from New Testament times to the historical utterances of President Roosevelt and Mr. Churchill. The reader refreshes his history, is presented with some of the finest of English writing and recalls many famous names. It is an instructive and entertaining little book.

"An Anthology of Animal Poetry," by K. A. Mason. [Pelican Books. 6d.]

Every lover of literature has his little group of favourite books which are in constant use, and this charming book may well become one of them. The contents list over a hundred poems under the headings of mammals, reptiles, insects, fish and birds from the works of some sixty to seventy authors, among whom are Blake, Carroll, De la Mare, Gray, Lear, Shelley, Tennyson and Wordsworth. The result is a companionable anthology packed with enjoyment and amusement.

"Murder in a Nunnery," by Eric Shepherd. [December choice of the Catholic Book Club.]

Tradition hardly admits the possibility of murder in a nunnery, nevertheless, such is the story of this novel. The murder is committed early in the story; and among the reactions of the inmates, and the work of the police, an unexpected climax is reached. The search for the murderer, the daily life

of the nunnery, and the attitude of the police towards the nuns all combine to provide an interesting and amusing tale to which enhancement is added by one or two small but very subtle attempts by the Mother Superior to win over the inspector to the Faith of the Roman Church.

BOOKS RECEIVED.

"FOREVER FREEDOM,' see Reviews.
"ANTHOLOGY OF ANIMAL POETRY," see Reviews.
"MURDER IN A NUNNERY,' see Reviews.
"DIOCESAN CHRONICLE, MISSIONARY DIST. OF PHILIPPINE ISLANDS."
"NEW WRITING IN EUROPE," J. Lehmann. [Pelican Books, 6d.]
"THE LEGION OF MARY," C. Hallack. [Catholic Book Club.]
"APOSTLE OF CHARITY," T. Maynard. [Catholic Book Club.]

CORRESPONDENCE.

To the Editor, *The English Catholic.*

SIR,—I am inclined to agree with Mr. Mather that the Altar Books so far produced for the 1928 Liturgy are rather disappointing. There are two defects from which all the Books containing 1928 have suffered so far.

Firstly, there is the Black line that runs down all the pages of the New Liturgy. This at once creates the impression that there is something irregular or "verboten" about the Service.

The second defect regarding the 1928 Altar Books—and indeed many of 1662 as well—is the printing of the Rubrics in Black instead of Red. Incidentally the printing of the rubrics in their proper colour might be the means of bringing them to the notice of those who habitually disobey the proper ordering of the English Rite.

The latest editions of the Roman Missal, both altar and lay-folks' editions, are far in advance of anything so far produced for the English Rite.

No doubt the printing of the rubrics in red would add to the cost of such a book. But cost ought not, surely, to be the first consideration in a matter of this nature.

Yours faithfully, E. C. POCKNEE.
Taverham Rectory, Norwich.

THE ALMUCE.

It was not possible to include certain additions on the proof to the article appearing in our Dec. issue and in order to complete it it should be stated that the general reference is to Convocation Report 416 of 1911, p. 29 (The Ornaments of the Church) and to Canon 58 of 1604.

The latter orders graduates to wear hoods, non-graduates to wear stuff tippets (scarves) and therefore, by implication and custom, graduates are to wear silk tippets. See also *The Parson's Handbook*, 7th edition, p. 149, and the Bishops' Visitation requirements.

Almuce and hood must not be worn together: indeed, they cannot be if the almuce is of the medieval hooded cape type usually adopted in recent revivals.

The cost difficulty can be overcome if an almuce is conferred with the prebend and handed on to the holder's successor, as at Southwell.

Neither Dr. C. B. Moss nor I support Canon d'Arcy's theory.

NEVIL TRUMAN.

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